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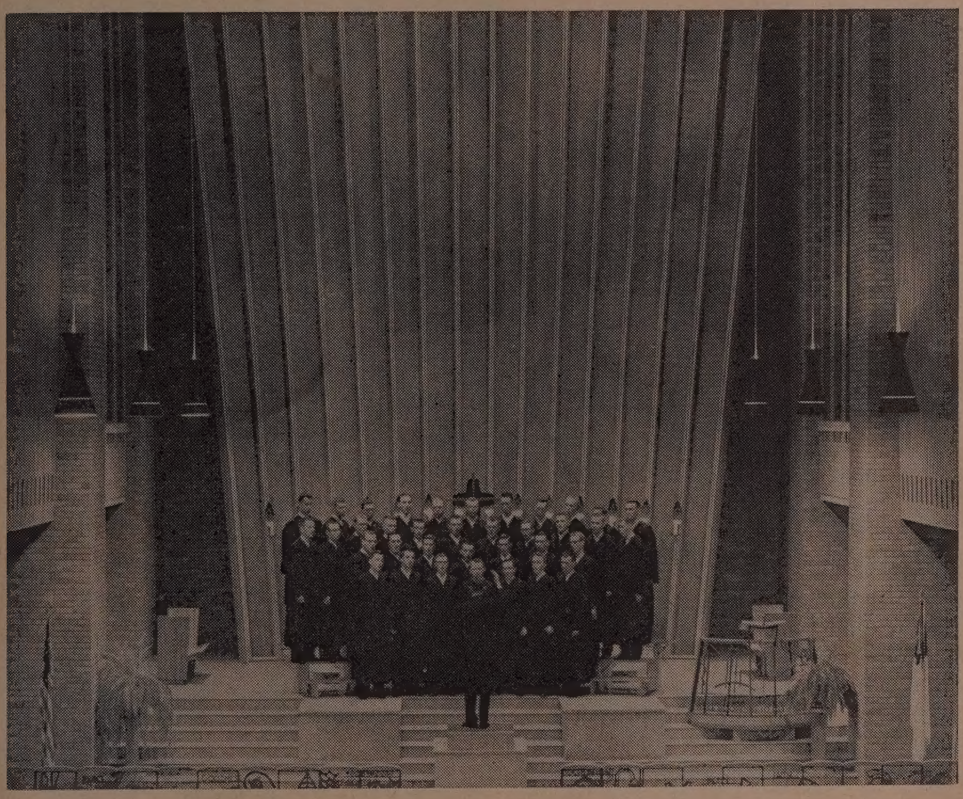

The 36-voice male choir of Luther Theological Seminary in concert at First Lutheran Church, Williston, N. Dak. *(see page 13)*

This Man Lincoln

No man made great by death offers more hope to lowly pride than does Abraham Lincoln; for while living he was himself so simple as often to be dubbed a fool. Foolish he was, they said, in losing his youthful heart to a grave and living his life on married patience; foolish in pitting his homely ignorance against Douglas, brilliant, courtly, and urbane; foolish in setting himself to do the right in a world where the day goes mostly to the strong; foolish in dreaming of freedom for a long-suffering folk whom the North was as anxious to keep out as the South was to keep down; foolish in choosing the silent Grant to lead to victory the hesitant armies of the North; foolish, finally, in presuming that government for the people must be government of and by the people.

Foolish many said, foolish many, many believed.

This Lincoln, whom so many living friends and foes alike deemed foolish, hid his bitterness in laughter; fed his sympathy on solitude; and met recurring disaster with whimsicality to muffle the murmur of a bleeding heart. Out of the tragic sense of life he pitied where others blamed; bowed his own shoulders with the woes of the weak; endured humanely his little day of chance power; and won through death what life disdains to bestow upon such simple souls—lasting peace and everlasting glory.

How prudently we proud men compete for nameless graves, while now and then some starveling of Fate forgets himself into immortality.

T. V. Smith

In this issue

Cover—The Seminary Choir recently returned from a concert tour in which they covered 3,000 miles in 12 days. (Picture story on page 13). Photo by James Ryberg of the ELC Public Relations Office.

This Man Lincoln
A tribute in honor of Lincoln's birthday.

Three Times a Bishop
. . . and three times removed by force. The story of Bishop Turoczy of Hungary is written by the secretary for the Minority Churches of the Lutheran World Federation.

With Both Eyes Open
Dr. Yochum, president of Capital University, writes about the ALC's experiences in the World Council of Churches.

Journey to Brazil
In the third installment of his report to the Church, Dr. Syrdal goes into the "Wild West" region of Brazil.

Editorial

Books in Review

For the Family Altar

The Church in Today's World

Within the ELC

Lutheran Herald

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By the Rev. Mogens Zeuthen

Bishop Turoczy and his wife at the time of his reinstatement as bishop of the Northern Diocese of Hungary, immediately after the October Revolution.

Three Times a Bishop

Three times he was elected bishop by a large majority, three times he was removed by force.

Now 64 years old, Zoltan Turoczy has served as a bishop of the Lutheran Church in Hungary during three periods: from 1939 to 1948 in Nyiregyhaza, from 1948 to 1952 in Gyor, and from 1956 to 1957 in Budapest, as bishop of the Northern Diocese. In 1945 he had to spend ten months in prison (he was condemned to ten years' hard labor), and after that he had to remain quietly at home for a long time. In 1952, when forced to leave his post, he was at first not even allowed to stay in his home.

When he was being installed as bishop for the third time on February 6, 1957, the Reformed Bishop Gyory expressed the official greetings of the Reformed Church, saying that the fact of Turoczy's having three times been elected bishop clearly proved the great confidence of the church people.

Bishop Turoczy's interesting and characteristic reply "I feel like the Apostle Peter, who was asked the same question three times by Jesus: 'Do you love me?' and who answered three times: 'you know that I love you.'

"Three times our Lord has entrusted His lambs to me, and now—the third time—I realize more than ever how unworthy I am of this service."

Bishop Turoczy has proved to be an eminent administrator. Under very difficult circumstances, his excellent work as bishop during the past year has been very much approved.

It is, however, chiefly as the leader of the pietistically influenced revival movement that Bishop Turoczy is important. This movement has played a great part in

the Hungarian Church during the last 25 years. The fundamental renewal of the Church is due to three factors:

(1) The war and the subsequent political developments, which have drawn the Church to the Christian faith in quite a new way.

(2) The "Ordass line" which unites loyalty to the Lutheran Confession with a firmly maintained position.

(3) The great revival movement which calls for personal piety.

Ordass and Turoczy represent two strong movements within the same Church, and at times it has been difficult for these two men to find mutual understanding, especially in the years 1948 to 1952. During this period Bishop Turoczy and his followers were rather compliant with the demands of the state. In his opinion, the hour of resistance had not come as long as the congregations were free to gather for worship.

Since 1956 the two men have worked in close co-operation. Turoczy learned to respect the earnest piety of the thoroughly Lutheran Ordass, and Ordass came to realize the complete loyalty and firmness of the pietistic Turoczy. The result is a happy synthesis of an objectively and a subjectively influenced conception of Christianity which is very promising for the future, whatever it may have in store.

The revival movement within the Lutheran Church in Hungary derives from Finland. While Ordass was studying theology in Sweden in the twenties, Turoczy was studying in Finland and was strongly influenced by Finnish pietism. In the thirties Turoczy became superintendent of the large deaconess house of Gyor, and there he started preliminary revival work, first among deaconesses and later among pastors, teachers, and laymen.

During the war the revival movement broke forth with tremendous force, and Bishop Turoczy was one of its leaders. Every month he arranged weeks of evangelization in various parts of the country—even during the difficult negotiations with the government in 1948 which ended with Bishop Ordass' dismissal and condemnation.

In Turoczy's opinion the revival of the people was more important than negotiations with the government, and his aim was to make people see and understand the glory of the Kingdom of God.

I joined Turoczy on his tours of evangelization in 1948. Turoczy came directly from the negotiations in Budapest concerning the nationalization of the schools owned by the Church. We crossed the country in a crowded train, and Turoczy sat on his suitcase and read his Bible, in order to preach his first sermon two l later during a week of evangelization in Gyor.

That first night there were probably about 1,500 ple gathered in the church, and every evening the bers grew. Every morning Turoczy would start a short morning prayer in one of the churches o town, and then he would set out to visit sick and l people. These visits consisted of a short talk and a service based on some words from the Bible, whic had written down on a piece of paper before and w he left behind when continuing his visits.

In the afternoons various groups of lay people w meet in the church for instruction, after which Tu would preach his main revival sermon for the d ended with a prayer in which everybody could join the last day of the evangelization, Holy Commu was celebrated.

One might object that this was a typical "one show" (even though he had his assistants and wa the only pastor within the church who arranged r ings of evangelization). One might also ask wh this physical feat of strength could be carried out out depreciating the message. My personal answ that I was very much impressed by all that he in private conversations as well as during the mee of instruction and the revival services. It was al genuine and essentially Christian; the formulations clear and so interesting that the sermons were not t in spite of their length. Turoczy did not moralize proclaimed a most Biblical message, and his appea a personal decision for Christ seemed to be free of d goguery and threatenings.

In 1952 serious measures were taken against th vival movements within the Lutheran Church as as the Reformed Church. The Reformed Bishop B zky said among other things that the pietistic co tion of Christianity is rightly called an opium. He other bishops accused the pietists of lacking a fe of responsibility toward secular life and the prob of the people. Revival meetings of any kind were resumed until the spring of 1957—and it is pos that now they are again forbidden.

No matter what was said about the revival m ments, sometimes justly, sometimes unjustly, during difficult years they proved themselves to be a force w ing to preserve Christian faith and life. No power ir world can overcome people who have been awak and are living vital Christian lives.

But the man who was three times bishop, and brought the revival to Hungary, has been removed f his position as bishop for the third time.

With Both Eyes Open

By H. L. Yochum

ne members of the American Lutheran Church, others who have studied its resolutions on membership in the World Council of Churches, concluded this Church entered the World Council with at one eye closed. There had been so much misng about trends toward unionism, pressure groups, lernism, and even sympathy for Communism, that action of the American Lutheran Church had to be ious. At the 1944 Convention the matter was re- ed to the Executive Committee with power to act, ovided, however, that the confessional position of American Lutheran Church is not violated." Each ceeding convention took action more affirmative l final, reaching a climax at the 1954 meeting:

Whereas, Our membership in the World Council of urches has given us an unusual opportunity to wit- s to evangelical Biblical faith and also to give moral port to the hosts of non-Lutherans who are con- ding for Biblical truth in the face of difficulties; and

Whereas, We are thankful to God that our president, Henry F. Schuh, has been elected to membership the Central Committee of the World Council of urches, a position of great influence in the Council; d

Whereas, We as Lutheran Christians also have much learn from other segments of the Christian Church; erefore be it

Resolved, That we urge the members of the Ameri- n Lutheran Church to invoke God's blessing upon participation in the World Council and assure esident Schuh as a member of the Central Committee our prayers in his behalf as he bears effective wit- ss in the name of his Church.

hat Made the Difference?

How do we account for this transition from rather nid and apologetic provision for entrance into the uncil to a rather bold and challenging assertion such that made in 1954? Part of our answer is, obviously, t two assemblies of the WCC had been held, refuting st of the suspicions and calumnies so rife at first. A mber of definitive statements were adopted and published which committed the WCC to sound organization, procedure, and program.

But behind these factors are the dominant personalities which influenced policies and decisions and which won and justified the confidence of participating church bodies. Among these leading figures in the WCC we note a significant number of Lutherans, men whose integrity and judgment we could trust, men who did "bear effective witness" in the name of their Church.

These men accepted positions of influence and leadership with both eyes open. They had plenty of responsibility in their respective church bodies, most of them also in the Lutheran World Federation, without asking for more work. They realized how vulnerable they were to criticism as they ventured out ahead of the crowd into these interdenominational relationships. But they had the vision, the courage, and the dedication to their Lord and His Church, to take this calculated risk. The benefits to the World Council and to all Christendom are great indeed.

Pioneers

We recall the fact that Dr. Ralph Long and Dr. A. R. Wentz participated in the negotiations of 1938 and subsequent years which culminated in the official organization of the WCC in 1948. Unfortunately, Dr. Long did not live quite long enough to witness that great event in Amsterdam, but I know that his leadership and sound counsel meant much in the decision of the American Lutheran Church to join the WCC.

We recall the momentous meeting of representatives of most of the Lutheran church bodies of the USA on Sept. 6, 1945. This discussion clarified the issues, assured a concerted effort to obtain confessional rather than mere geographical representation in the WCC, encouraged some of the Lutheran Churches to join the WCC, and interpreted this action to the leaders of those Lutheran Churches not disposed at that time to affiliate. Much of the credit for this important meeting and its results is due to Dr. Franklin Clark Fry.

We recall the active part which Dr. S. C. Michelfelder took in the Amsterdam Assembly, mostly behind the scenes. His enthusiasm for action, coupled with his

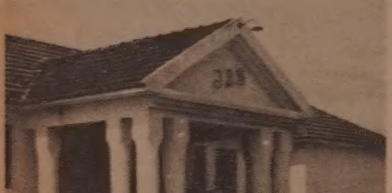
(Continued on page 9)

Part III of a report by Rolf A. Syrdal

Journey to Brazil

Before going into the western area, we made a hurried trip into the state of Goias, just north of Sao Paulo. There is a very interesting development there. The government of Brazil plans to move the capital from Rio de Janeiro to a new "Federal District" in this state. The city contemplated has already been named Brasilia, but so far it is only a camp of temporary buildings erected for the workers who are constructing the first buildings of the new development. Several Churches have already established missions among the workers.

The two towns closest to Brasilia are Goiania and Anapolis. We visited both cities, and spent enough time in Anapolis to get a picture of the region. There



United Brethren School—Anapolis

is a large, independent Protestant hospital in Anapolis, a city of about 60,000 people. The United Brethren mission has its headquarters here, with a Bible school, a seminary, and two secular schools. Other missions in the city and surrounding area are two Presbyterian groups, two Pentecostal groups, Baptists, Methodist, and Adventist. The ratio of Protestants is higher here than in the rest of Brazil, and it is estimated that there are fully as many Protestants as Catholics in church on Sunday.

North of this area the towns and settlements are sparser, and there is much evangelical work to be done. Some of these communities are being reached by students sent out from the evangelical schools during vacation periods and by graduates who go into full-time evangelical work. Although this vast area cannot be considered sufficiently covered, the responsibility logically belongs to the missions already established in these centers.

After returning to Sao Paulo from Goias on N ber 7, we set out again the next morning for w Brazil, into the province of Parana. The wester of the state is Jungle country, but it is rapidly bec the center of coffee plantations. The large trees a tangled vines are falling before the axe as peop siring a better future move west.

It is a land of the future, listed as the second state in Brazil. Besides coffee, wheat, beans, rice, sweet potatoes, etc., it has some oil, two big d of coal, and the largest paper factory in South Am Although there are only three million people state as yet, it is considered rich enough to fe million people. The south and east portions ar settled, but in the open country to the west and the land companies do a big business. It is her the pioneering immigrant from other parts of Braz from foreign countries seek their fortunes. It w this area that we were headed.

Londrina, our first stop, is the economic cap the state and an important center of Northern P and its 75,000 people. It is old for this part country, having been founded 32 years ago. Mu the mission work that has been done here has incidental, but we were surprised at the success outstanding evangelical venture.

Mr. Zaqueous do Milo, a state senator and a tant, has his home here. Together with other Prot he began a school that developed rapidly because lack of educational facilities in the area. It is full high school and junior college with over a sand students. He met us graciously and offered the entire school to us if we would take it ove run it as a mission school. There is much to recom this city as the center of our mission work, bu an institution would be a rather big venture to a as an initial step.

He had originally planned on building his sch an area known as "Shangrila Park" on the outsk town. However, after building one dormitory in Sh la, he had been fortunate enough to get prope the heart of town. He was willing to sell this fine tory, which included an apartment for a famil dormitory space for over 100 boys, at cost in to buy some ground next to his school in town property, with its 12-14 acres, several building

wimming pool, would be a wonderful place for a
n center and Bible school.
m this city with its three regular airlines, ex-
ing industry, and train service, there would be
access to western Parana, southern Mato Grosso,
reas to the east and south. There is no doubt that
a strategic city that will grow in importance.
e train we took to Maringa the next morning was
a museum piece, narrow gauge and wood-burning.
seats were quite comfortable, however, and we had
e, leisurely trip to Maringa, the end of the line.
e were few people on board when we got on, but
rain gradually filled as we stopped at one small
ier town after the other, winding through coffee
tations and jungle. The further west we went the
jungle there was, although the area is rapidly
cleared for coffee. The people who rode the train
mostly quiet, orderly workers who were moving
ner west or returning home after a visit to the
." The exception came when some "dance-hall
," also moving west, got on with giggling, laughter,
loud talk. They went on to the end of the line.
s is the beginning of the "Wild West" that we had
he United States 75 to 80 years ago.
s the jungle gave way to plantations, the larger
s had been sawed up into lumber, and there were
y small sawmills along the way. As we went fur-
west, unpainted clapboard towns became a common
t. Between the towns there was coffee—with beans,
, or corn planted between the rows of coffee trees.

Art of Growing Coffee

learned something about coffee culture. An acre
jungle costs about $70. It costs another $70 to clear
As the trees are felled, they are piled together and
ned. As soon as the ashes cool, they lay out the
s where the coffee trees are to be planted.
he young trees are planted in holes that reach a
foot above the seedlings, and they are covered with
nches or bark to give them shelter from the sun. The
es must be kept free from drifting sand or drainage
m heavy rains so that the trees will not be smothered
drowned. By the end of the first year the tree is
ve the ground and starts its rapid growth. In four
rs the first small crop can be expected. The tree
uld be bearing a full crop the fifth year, if there is
frost. If there is a frost, there will be a wait of an-
er three or four years until the tree grows up again
m its roots. Meanwhile the rancher will live on things
nted by hand between the rows. We saw some large
ntations where the first crop after a freeze was ex-
ted, the old, dead trunks standing as mute testimony
four years of fruitless hope. We can imagine the
rk and disappointments of the pioneer—always liv-
in hope of something better next time.

The train arrived in Maringa about 2:30 in the afternoon. It was Saturday, November 9, and we hoped to be in Cianorte with missionaries of the World Mission Prayer League the next day.

Adventure by Bus

We left our bags in a little hotel run by a pleasant Japanese family and went uptown to see what the chances were of getting to our destination. We heard of a bus leaving at 4:00, got tickets and picked up our bags, and got on. Our bus was a little Opel that was soon crowded with passengers, and we set out with a gay driver who knew how to get the best speed from the bus during the first part of the trip where we had comparatively good roads. We figured on getting to Cianorte by 7:00, but we had not counted on trouble along the way.

The driver complained that his motor was not running as smoothly as it should. He stopped a couple of times to check the distributor, but we happily thought that he had decided to let well enough alone. The driver had other ideas. We came to a river with a tortuous descent to the ferry, so all of us had to pile out and hike while the driver went on with the bus.

Safely on the ferry we went to the side to watch the scenery, but the driver looked only at the motor. He decided this was a good time to take the distributor apart. When we arrived on the opposite bank, it was still apart. Other cars and trucks pulled around us and went on. One other bus stayed with us, and when half an hour had gone by with no results, the ferry captain became impatient and had us towed off and up the bank.

There we continued to sit. Darkness fell, and still we sat. The driver seemed to panic and asked if any of the passengers knew how to get the distributor together again. I used my flashlight to find a washer he had lost beneath the car. Others gave advice, but no one seemed to know much about the "innards" of a distributor. We tried to hitchhike to Cianorte with passing trucks, but no one was going that way. We just stood there. The time seemed long, and it was almost as long as it seemed.

When we were contemplating spending the night there, the miracle happened. The motor finally kept running, after many false starts. It was not as smooth as before, but it ran. We all piled on in a hurry as though we felt it would not run if we waited, and off we went. The going here was rough, and it became rougher the further west we went. Slowly and bumpily we jounced through the jungle and coffee plantations. It was about 11:00 when we got off in the pitch-black night on the sandy roads of the outskirts of Cianorte and made our way with our baggage to the missionary home.

(To be continued)

Editorial...

Conversations With the Lord

The title of the book shows no originality: *At the Foot of the Cross.** Its purpose is one it shares with ten thousand others: *Lenten Meditations.* Yet herewith our readers are introduced to one of the most remarkable—possibly the most remarkable—Lenten books I have read.

The first fact about it that strikes one is perfectly obvious: the name of the author is withheld. He is merely described as "an imprisoned pastor behind the Iron Curtain." The Publisher's Foreword says: "This book was written by a man who for reasons of security must remain anonymous. But it could have been written by many Christians in modern times, who have known suffering beyond anything that we in the free world can imagine."

So, as one reads the pages, one attempts to conjure up a picture of this pastor. From what country is he? Why was he imprisoned? Is he imprisoned still? Could he have been one of the men we saw and heard and met at the LWF Assembly? What does imprisonment do to a man of God? And so on and on. It may well be that the anonymity which shrouds the author predetermines the attitude with which the reader goes from page to page.

That is all to the good. I have the feeling that the book would have been far different had not the swirling currents of the time hurled that pastor into imprisonment. In so far, there is little doubt but that the important point *is* the anonymity of the author. However, don't read to search for the sensational; nor to discover *why* the name had to be withheld. Read, rather, to learn what suffering can do to mature one's understanding of the Passion of our Lord; read in order that you may see the Cross of Christ through the eyes of one who is bearing a personal cross far heavier than it falls to the lot of most Christians to bear.

Please note the title I chose to head this editorial review: "Conversations With the Lord." That is what the book consists of. The author speaks with the Lord about the events of the Passion. "My Lord"— I wonder how many times that address occurs in the book Almost a dozen times in the first dozen pages, and that is probably about average. These are silent conversations between the Lord of the Cross and one who, standing at its foot, measures his Christian experience in the light of what happened there. There is a subtle sim between these conversational prayers and many passages in the *Confessions* of St. Augustine. One reminded of the second section in each of the m tions in Steinhaeuser's *The Man of Sorrows.* It is a of writing which would be blasphemy if it were a device. When it is the *natural* reaction of the a to his subject, however, it is tremendous in its tiveness. There is no doubt whatever but that the a really prays, that these are genuine "conversations the Lord."

There are a number of characteristics which acceptable Lenten writing. Although they have rehearsed here more than once, I risk repetition tailing them again. Chief purpose is to lead the to *adoration;* Lent is to be a time of meditation le to worship. A close second is to remind the reader facts of the Passion. Whether the framework of a en book is the actual events of the Passion or some else, I have never been able to rate a Lenten bo the top unless it leads the reader into what ac transpired during Holy Week. The third purpose keep the Passion in the proper perspective—the ma avoided while the mystical is not neglected. An of all, a good Lenten book must cause the reader t "It was for me that Jesus came to suffer; it was fo He died upon the tree."

Measured thus, *At the Foot of the Cross* is a Lenten book; not only good but really great. A scene of the Passion replaces another, as those so far places pass in review, as the old, old words are again—the whole thing comes alive, and the ye our Lord's death becomes the year in which we are living.

Then this, finally: No good Lenten book clos the gathering twilight of the death of our Lord yet in the gloom of the Garden of burial. It al ends as the rays of the sun of Resurrection shin too this one—giving us the final key, I am sur the author's faith. I doubt whether the eternal has ever been given more adequate expression tha the closing sentences of this book. There "the p of God which passeth understanding" finds its f expression. Because the "imprisoned pastor" has lea that at the foot of the Cross and before the Empty T and there alone, is peace so deep that the storm life never reach it to disrupt and destroy.

**At the Foot of the Cross,* Lenten Meditations by an Imprisoned Pastor the Iron Curtain. Augsburg Publishing House, Minneapolis. 210 pages. $3.00.

BOOKS *in Review...*

School Faith

THE CHRISTIAN FAITH AND YOUTH TODAY. Malcolm Strachan and Alvord M. Beardslee, editors, Seabury Press, 75 pages, $2.40.

a highly presumptuous title—one that ises far more than it delivers. And thus ook is a disappointment. Its subtitle is ore accurate label: "Proceedings of the erence on Religion in Education, under Auspices of the Council for Religion in endent Schools."

e book presents three addresses given 1956 meeting of the above-named coun- plus the brief services of worship used g the meeting. The addresses are aimed he distinct situation which is that of endent schools"—mostly private, church- ed (Protestant) prep schools in the East. conference sought to relate Biblical Chris- ty to the lives of students in such ols.

hese addresses offer a respectable classical logy, but don't say much directly about "youth today." Despite its proud title, the book has little more than curiosity value for those outside the original group which heard the addresses.

CHARLES LUTZ
Minneapolis, Minnesota

Our Father's God

THIS IS AMERICA'S HOUR. Louis R. Evans, Revell Co., 127 pages, $2.00.

Here is one of the great books of our day. It is great because it says something that must be said. It talks in a great way on a great theme *the Christian foundations of America.* And then challenges the reader in Lincolnian fashion to make this American experiment" of the *people,* by the *people,* and for the *people,"* a working force in world politics and history.

This writer does not talk in "pussy-footing" ambiguities. He speaks with the directness and authority of a "Colt 45." He leaves no room for argument. Because the world knows our history, our background and our claims, many centuries of progress and many millions of souls around the world will stand in judgment on America's success today and in the future.

Every statesman should have this book. Every pastor should have these basic documented statements in his library. Every high school in our country should have it as "required reading" for all its students. I plan to propose to my own Church Council that we give a copy to each young man or young woman entering the military service.

These messages, delivered in the church attended by President Eisenhower in Washington, D. C., have been placed in THE CONGRESSIONAL RECORD, and their challenge should be faced by every thinking American.

Dr. Louis R. Evans is Minister-at-Large and Associate General Secretary for the Board of National Missions of The Presbyterian Church in the U.S.A.

NORMAN ANDERSON
St. Paul, Minnesota

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th Both Eyes Open

(Continued from page 5)

traint of the "ecumaniacs," did much for the WCC d for the confident participation of American Lu- erans.

While there were times when some leaders of the umenical movement chafed because of the conserva- ve attitudes of Lutherans in regard to organization id program, as well as theology, even these men re- ected the position of Lutherans and gradually felt sense of fellowship with them. It was inevitable that man like Hanns Lilje should wield tremendous in- uence and move to a position of top leadership. Anders ygren was highly respected as a theologian. The vola- e Berggrav made his impact felt at every committee eeting and session of the assembly. (Who can forget is delayed arrival at Amsterdam, when an officious ember of the committee preparing the Message sug- ested that a reference to Satan be deleted and Bishop erggrav retorted, "I am sure that would please him ery much!")

Dr. Fry, Dr. Wentz, and Dr. Bersell effectively spoke r American Lutheranism in those important com- ittee meetings at Amsterdam. Dr. O. Frederick Nolde ecame one of the leading members of the WCC staff, emonstrating sound statesmanship as director of the ommission of the Churches on International affairs. rik Modean did yeoman service at the Evanston As- sembly as chairman of the Reporting Service Staff. We are happy that Dr. Keith Bridston has become Secretary of the Commission on Faith and Order. Dr. Rajah Manikam has been an outstanding spokesman for the Younger Churches, a valuable member of the staff. Nor do we overlook the contribution made by many good Lutheran theologians of the USA and Europe on committies and at Faith and Order conferences.

With assurance, yet with modesty, we can say that these Lutheran leaders have made an invaluable contribution to the WCC itself and to others who have worked along with them. I shall never forget the sound, Biblical address presented by Dr. Schlink at Evanston. Nor shall I forget the comment one Presbyterian leader made to me after the masterful presentation by Dr. Fry at the 1948 conference of USA member Churches of the WCC: "This is what we have needed. You Lutherans are giving to all of us the sound theology we have so often lacked, just at the time when we thought the effort was useless."

We thank God that a new appreciation of Biblical theology has been infused into the membership of the World Council increasingly in recent years, that more and more the leaders of church bodies are looking at the world's problems and the Word's answers with eyes wide open.

J. R. H

Toward the First Sunday in Lent

Gideon—Man o

The Lesson: Revelation 12:9-11 • The Gospel: Luke 10:17-20

Monday, February 17
A LOW ESTIMATE

Read Judges 6:11-16

"Behold, my clan is the weakest in Manasseh, and I am the least in my family."

Gideon did not over-rate himself. He knew his own strength, or better, lack of it. It was not an inferiority complex that he had; he was sincere in pointing out to God that he had limited power.

He was matching himself against the demands of the leadership it would take to "deliver Israel from the hand of Midian." This assignment was hard. The enemy was in the land and could not be driven out without great force guided by right leadership. Gideon could not see himself as the man for the task.

But God did. "But I will be with you, and you shall smite the Midianites as one man."

O Lord, help me to keep my self-respect, but spare me from being self-sufficient. When You bid me arise to drive forth sin from my life, let me never say it cannot be done. If by my strength, then no; but if by Your power, yes. For You are greater than sin. Amen.

+ + +

Tuesday, February 18
DRASTIC STEPS

Read Judges 6:24-28

When the men of the town rose early in the morning, behold, the altar of Ba'al was broken down.

When you are under God's direction you are asked to do things that "aren't being done." Gideon was moving in the power of the Lord. The first thing on the program was to break down the altar of Ba'al which his own father had built, and to build an altar to the Lord in its place. This was a move that would bring on trouble, starting right in his father's house and in his home territory.

But he carried out the orders even if he knew what the first reaction would be. He did so because it was God's will. He knew that God was with him, and he was prepared for whatever would follow.

Help me to know, O Lord, that sometimes it is only by deep hurting that healing can come. Wrong cannot be changed by closing the eyes to it. If I must lose friends to be obedient to Your will, then give me the grace and the wisdom to count peace with You more valuable than any earthly loss.

+ + +

Wednesday, February
DOUBLE-CHECKING

Read Judges 6:36-40

". . . then I shall know th wilt deliver Israel by my hand, hast said."

Gideon was not distrusting just wanted to be very sure. the people and the Midianites kn he was up to, and were gather forces, he sensed that he had to tively sure of God's assistance. was a double check. First he aske prove Himself by making the fl then by keeping it dry. This Gideon that God would be with that there would be victory.

We do not tempt God by as signs, but we can pray for assura He is with us in the fight against

Never let me assume that You me, O God. Every day, let my p that I shall have Your presence, u as I am. Let me confess that unl go with me into the day I shall b When I know in my heart that with me, then I have a confidence not mine. I meet life in You. Ar

+ + +

Thursday, February 20
REFINED FORCE

Read Judges 7:2-8

"With the three hundred men that lapped I will deliver you, and give the Midianites into your hand."

Twenty-two thousand men were too many. Gideon, perhaps, was feeling pretty comfortable that he had that many to go against the Midianites. But God said, "Too many." Victory was not going to come by a show of man's power, but of God's. So the refining process was begun. First, twelve thousand were dismissed. They were frankly afraid. Next, the strange test at the watering place. Those who remained standing; who took water up in their hands and lapped it, were kept. All the others were sent home. The three hundred, by standing, showed readiness.

Sometimes it looks as though I do not have much to fight with, O Lord. Just myself and my own weakness, and all sorts of temptations to plague me. But this is the secret. I do have You and Your Church; I have the Word and the promise of Your victory. Amen.

+ + +

Friday, February 21
VICTORY AND REST

Read Judges 8:28

So Midian was subdued before the people of Israel, and they lifted up their heads no more.

The promise of God was fulfilled. He had called Gideon to drive the Midianites from the land. And it was done, even as He had said. The warfare was rough and hard, but the victory was complete. The children of Israel were entitled to a time of peace. "And the land had rest forty years in the days of Gideon."

This passage reminds us of the great promise of victory to those who put their trust in God and in His Son. This victory is real and it is complete. It is accompanied by a taste of rest among those who are in the faith, and it is followed by perfect rest in the life to come.

Impress upon me the truth that the Christian life is a continuous series of battles against the Enemy. But keep alive my courage, O Lord, by reminding me that all of it is underwritten by the great Victory You have won for me. Let me find rest in this truth. Amen.

+ + +

Saturday, February 22
LOYALTY TO GOD

Read Judges 8:22-23

"I will not rule over you, and will not rule over you; the Lord u over you."

It is much to Gideon's credit did not lose his head and become p or change his mind about humilit the victory over the enemy. The looked upon him as a hero; they him a crown. He said no. Knowi God had brought the victory, he st direct the people's attention to t source of their power.

Gideon was not without sin. guilty of the foolishness and wro mortal man. But he leaned on his He judged Israel for forty years died in a good old age.

Never let me take unto myse credit that belongs to You, dear Let me not say that I am what I a son of Your household because made myself fit. Help me to prais and to declare Your gracious sacri me, and to tell of the love You h stowed upon me. To You be the Amen.

kers' Relief Record

ief materials valued at $6,425,189 contributed to the American ds Service Committee in 1957.

rld-wide relief work carried on e committee included the installa- of 70 pump wells in a village in , continued aid to Hungarian refu- and an emergency relief project e Suez Canal area.

its annual report, issued here, the nittee said its staff of 420 received nteer assistance from nearly 100,- persons of many faiths and races ng the year.

bout 1,000 high school and college nts took part in committee proj- in the U.S. and other countries, report stated. Over 400 volunteers ed in weekend mental hospital aid s.

ther projects included helping th Carolina communities convert lesegregated schools, and increased to Indians at the San Carlos Apache rvation in Arizona.

During the year the committee sent eight-member team to Poland to new associations and observe cur- conditions" and held its first inter- onal student seminar in that coun- both within and without, to disturb the country's inner peace."

Signing the statement were Dr. Lajos Veto, who replaced Bishop Lajos Ordass as Presiding Bishop of the Lutheran Church, and Erno Mihalyfi, General Inspector and Lay President, who is a member of the Kadar government's board of education. The statement also was signed by Janos Horvath, head of the State Office for Church Affairs.

The name of Bishop Ordass, who still heads the Church's Southern District, was notably missing from the document.

"The Church recognizes the revolutionary workers' and peasants' government and its divinely ordained supreme authority, and will educate believers in the spirit of obedience toward the State's supremacy," the statement said.

It was made public simultaneously with an announcement that the government had granted the Lutheran Church supplementary financial aid for 1958.

w Hungarian Church Leaders Sign "Pledge"

op leaders of the Hungarian Lu- an Church who were recently re- d to office under pressure from Communist government signed a ement promising to "educate rch members in the spirit of lience to the States' divinely or- ed supreme authority."

he statement pledged support of the rnment's efforts to "build social- and urged "peaceful co-existence" ween the Church and the Commu- government.

said that "all disputed questions ld be solved by peaceful negotia- " and condemned "all efforts,

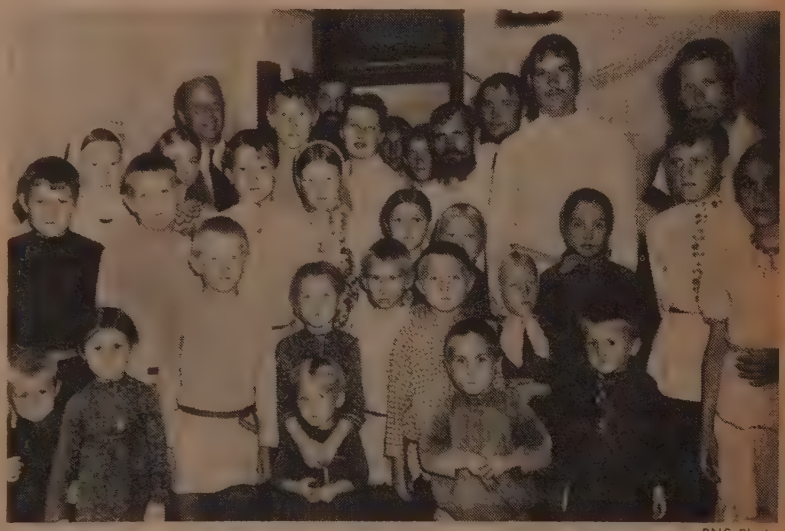
Hymnals for Hungary

Ten thousand copies of the Hungarian Lutheran hymnal have been published by the Lutheran World Federation for use by Hungarian Lutheran congregations in foreign countries. The hymn book contains a preface written by Bishop Lajos Ordass, head of the Hungarian Church's Southern Diocese.

Contained in the 512-page volume are 450 hymns, as well as prayers and the Small Catechism. Half the costs of printing the copies was met by the Lutheran World Federation. The balance is to be raised by the Hungarian Lutheran congregations.

65 New ULCA Churches

Despite a critical and growing shortage of pastors and the lack of necessary funds to meet an expanding home mission program, the United Lutheran Church in America organized 65 new congregations in the United States and Canada during 1957. The average charter membership was 86 baptized adult members.



—RNS Photo

WHITE RUSSIANS AIDED—an advance of $100,000 from Church World Service to the United Nations Refugee fund will help resettle these first, second, and third generations of White Russian refugees of the Red Revolution. They are shown in Hong Kong awaiting passage to Australia and Brazil.

Capetown Bishop Hits Apartheid

Dr. Joost de Blank, Anglican Archbishop of Capetown, declared recently that South Africa's apartheid (racial segregation) policy is "becoming increasingly abhorrent to me."

Writing in *Good Hope,* official organ of the Capetown archdiocese, he said he is opposed to segregation "all the more because it is the policy of white domination and European privilege. It is inhuman and un-Christian."

Embodied in Dr. de Blank's article was a stern warning to the members of his own Church in the Province of South Africa against segregation practices.

The archbishop's criticism was his first full scale attack on apartheid since he came to Capetown last year. Formerly head of the Stepney Diocese in the East End of London, England, he was elected to the Capetown See last May in place of the late Dr. Geoffrey Hare Clayton, and was enthroned the following October.

Dr. de Blank specifically denounced the Group Areas Act which provides for the segregation of South Africa's various racial groups in separate zones.

"It is true," he said, "that the authorities are trying to act humanely when moving large sections of Africans to new localities. But there also is much inhumanity, as there is bound to be when the law itself is inhuman."

Dr. de Blank said "the time will surely come when I will have to state plainly what I have learned during my time in South Africa."

"Suffice it to say for the present," he said, "that not until a man lives in South Africa can he separate the elaborate theorizing to which he has been subjected — often couched in exalted, idealistic language—from harsh reality.

"Here he sees it in action for himself. Here he sees working out of apartheid not a policy of fair and just separation in different areas, as conceived by bodies like the South African Bureau of Racial Affairs or the Dutch Reformed Church, but rather the maintenance and consolidation of white domination and European privilege.

"I find it hard to believe, yet there may be much more to be said for apartheid than I have realized. It might be possible to work out a fair and just division of territory by common discussion and mutual agreement between the races.

"But I am certain that as a Christian I will never be able to discover any justification for baasskap, or white supremacy. I can understand the principle of trusteeship during the minority of the beneficiary, but I cannot accept the principle of permanent baasskap in any form or guise."

AT ALL-AFRICA CONFERENCE—The Rev. E. H. Robertson (right), press officer at the All-Africa Church Conference held recently in Nigeria, talks to newsmen and delegates. First of its kind in Africa, the meeting was attended by 200 delegates and observers from 21 African countries and 20 outside Africa.

—RNS Photo

Lutherans Join "One Great Hour" Appeal

For the tenth consecutive ye the program began, Lutheran Action is cooperating in "On Hour of Sharing," the united of American Protestantism fo seas relief and reconstruction.

Sponsored by Church Worl ice of the National Council of es, the tenth annual appeal climaxed on Sunday, March 1 special services in churches thr the country.

Funds sought by 35 major Pr and Eastern Orthodox comm total more than $10,400,000, in the $3,610,000 set as this yea for Lutheran World Action, nual appeal conducted by the N Lutheran Council among its eig cipating church bodies.

East German Church Attendance Gains

Churches in East Germa crowded and 90 per cent of th belong to church groups desp fact that this bars them from education, a prominent Aus Methodist evangelist reported ney, Australia.

He was Dr. Alan Walker, w been abroad for two years con missions in the United States, Europe, and the Middle East.

"In East Germany," he said, gathered three hours before I to address them, and all the c were hopelessly over-crowded shows that the Church is much er under persecution than when are easier."

"Tell Three"

The Laymen's League of t theran Church — Missouri opened a month-long campa personal witness.

Called "Tell Three," the ca asks each league member to three non-members to attend a service or Bible or informatio or to listen to "The Lutheran on radio, or to view "This Is th Lutheran television show.

The office of Governor John Davis of North Dakota echoes with sacred song as the seminarians sing a concert excerpt (above, left). Above, Gerhard ("Gay") Cartford, choir director, tells Gov. Davis about the group's 3,000-mile itinerary.

Singing Seminarians

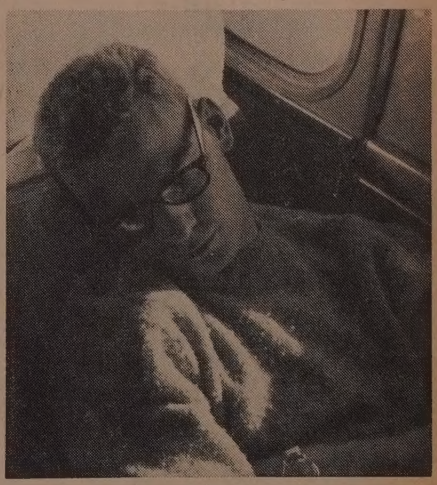
(Text and photos by James A. Ryberg)

ary brought a rare musical treat to nineteen ELC gations in Montana, North Dakota, and South Da- hen their sanctuaries resounded to concert perform- f sacred music by the 36-voice male choir of Luther gical Seminary, St. Paul, Minn.

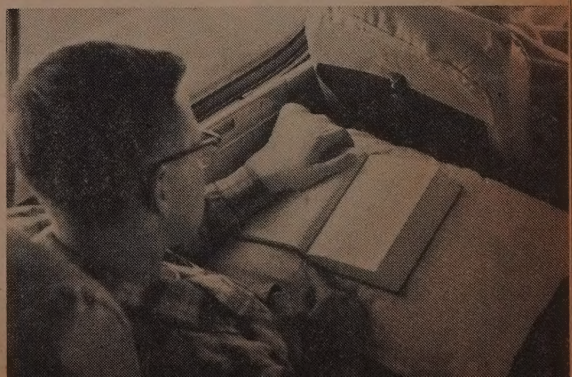
ing by chartered bus, the singing seminarians' covered 3,000 miles in 12 days, with host congrega- roviding necessary meals and overnight accommoda- n members' homes.

choir, directed by Gerhard Cartford, offered a program of choral music, including ancient Christian al chanting, Bach's moving "Christ Jesus Lay in Strong Bands," difficult double choir arrangements Latin *("Misericordias Domini")*, a lilting Catalonian "The Three Kings"), and two popular spirituals, Up, Shepherd," and "Go Tell It on the Mountain."

iring praise came from Greyhound bus driver Dave ns of Minneapolis, who has chauffered seminary urs for the past ten years: "They keep getting better, lly in mechanics!"



Steve Swanson of Northfield, Minn. (above) catches 40 winks, while Luther Peterson of Viroqua, Wis. (below) bones up on the theology of St. Augustine. Below left, men of the Lutheran Church of the Cross in Bismarck, N. Dak., served a ham dinner "untouched by female hands."



More Hymnal Meetings

A series of meetings will be held this month in northern North Dakota to introduce the new intersynodical Lutheran hymnbook to the people of Lutheran churches in the area.

The following schedule of meetings is announced by Mr. R. F. Jones, choirmaster of the Augustana Church in Grand Forks, N. Dak. who is chairman of the meetings:

Monday, Feb. 24, Augustana Church, Grand Forks.

Sunday, March 2, St. Olaf Church, Devils Lake.

Monday, March 3, First Church, Williston.

Tuesday, March 4, First Church, Minot.

All meetings begin at 7 p.m.

Pastors, choir directors, organists, and all others who are interested in the music program of their church are invited. Registration fee of $1 will cover the cost of a copy of the Liturgical music from the hymnbook.

Churches of northwestern Minnesota and northeastern Montana are invited to attend the conferences listed above.

Churches

Wilmot, S. Dak.—A mortgage burning ceremony was held recently at Wilmot Church in observance of the completion of payments on the church building loan. The Rev. Karsten E. O. Baalson is pastor.

Albert Lea, Minn.—The rebuilt pipe organ was recently dedicated at Grace Church, Albert Lea, Minn. The original organ was a gift from First Church, the sponsor of Grace congregation in the same town. The completely remodeled organ has 16 ranks of 61 pipes each. Carl L. Anderson, assistant professor of music at St. Olaf College, played the dedication concert. The Rev. Merrill Gilbertson is pastor.

Modesto, Calif. — Calvary Church, which recently dedicated its new building, is a congregation "sponsored" by Immanuel Church, Forest City, Ia. through a loan of credit.

Jersey City, N. J.—Trinity Church recently purchased an adjoining property at $15,000 which includes a house which can be used for Sunday school classes. Trinity is a small congregation in an inter-racial neighborhood. The net gain of 37 members in 1957 included 10 negroes.

CENTENNIAL YEAR BEGINS —First English Church, Whitewater, Wis., has begun a year of celebration of its 100th birthday. Shown at the January service which began the observance are (left to right) acolyte Robert Zweifel, holding the centennial banner of the church; the Rev. Clarence Solberg, guest speaker on Home Missions; and the Rev. Warren K. Sigwalt, pastor of the church, who wore Norwegian clerical vestments for the occasion.

Rio, Wis.—Rio Church voted mously at its annual meeting $15,000 to its indebtedness an this amount to Calvary Chu Green Bay, Wis., a home missio gregation. The loan will enab Green Bay church to return it 000 loan to the Church Ex fund. Rio's pastor, the Rev. E. V son, is leaving soon for a new mission pastorate in St. Petersbu

Muskegon Heights, Mich.— hem Church, the Rev. V. O. A pastor, is broadcasting its 9 a.m ship service each Sunday over radio station. This is the only Lu service on the air in the area.

Faribault, Minn.—At their meeting in January, the memb First English Church voted to s a foreign missionary and also a Mission church. The Rev. A. L. is the pastor.

Chicago, Ill.—Park View Chu celebrating its 50th anniversar month. The Rev. Arthur Frethei of the church's first pastor, will at a confirmands' reunion on Fe 15. Speakers on anniversary S February 16, will be two forme tors, the Rev. M. I. Seal and th J. O. Paulsrud. Greetings will a brought by the Rev. Paul Fr and Mrs. Ida Fretheim, son an of Parkview's first pastor, who the church from 1907 to 1947. D tion of a new Kilgen pipe orga take place on February 23.

People

Mr. Olin Lokken, vice presid Augustana College, died of a he tack January 28. Obituary later.

The Rev. Henry J. Peterson h tired from his parish in Brya Dak. and has moved to Minne His farewell service conducte Bethany Church of the parish w final service for the 56-year-old c gation. The congregation has di ed, and its members have joine other two congregations in the p Garfield and American Lut Churches. Pastor Peterson had the Bryant parish for 26 years.

The Rev. A. H. Amundso moved from his parish at Polson,

, Westby, Montana, where he
irst, Our Saviour's, and Zion
s.

Rev. Erling Aarthun, formerly
oy, N. Dak., is now serving as
t pastor at Bethlehem Church,
N. Dak.

Rev. B. Johnson of Decorah, Ia.
en hospitalized for five weeks
broken hip suffered in an auto-
accident.

Obituaries

Amanda Lundeberg, widow of
e Rev. K. O. Lundeberg, died
y 11 in Minneapolis at the age
years. She was born in Faribault,
on December 17, 1872. She was
d to the Rev. Knute Lundeberg
0. She served with her husband
e following parishes: Kenyon,
; Portland, Ore.; Wahpeton, N.
Deer Park, Wis.; Ellsworth, Ia.;
field and St. Paul, Minn. After
eath of her husband in 1942, Mrs.
eberg lived in many different
unities with her children. She is
ved by six daughters and three

r. Stephen D. Brun died at Saska-
Sask., Canada, on January 19
e age of 74 years. He was born
19, 1883, in Chicago, Ill. and spent
arly years in Lake Mills, Ia., where
father was a pastor. He graduated
a St. Olaf College in 1905 and stud-
theology for two years at Luther
inary. He moved to Canada in
, where he served for two years
student pastor. In 1910 he took a
estead in the Wheat Plains district
spent his remaining years as a
er. He was an active member of
en Valley Church through the years
took an active part in politics. He
survived by his wife, the former
ra Ellefson.

Mr. John Ellingboe, retired North-
d, Minn. business man, died Jan-
y 10 at his home at the age of 83
rs. Mr. Ellingboe had been retired
ce 1945, after being in business in
thfield for 42 years. He was born
vember 30, 1874 near Stoughton,
is. and moved to Minnesota in 1882.
e is survived by his wife, two daugh-
s and one son.

Survivors include his wife, one son,
nn, a former staff artist at Augsburg Publishing House, and two daughters, Mrs. E. S. Hjortland and Mrs. H. Reich.

Announcement

Concordia hymnbooks for Plymouth Youth Center. 75-100 copies needed. Write or send directly to the Center at 322 Plymouth Ave. N., Minneapolis 11, Minn.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

120-acre farm in Becker Co., Minn. 8 room house, barn, granary, machine shed, etc. 549-1A

180-acre farm in Stearns Co., Minn. 110 A crop land. Modern barn 30x60, silo, chicken barn, corn crib. 549-2A

Homes

2 bedroom stucco house with expansion, plastered, coved ceilings, re-decorated in past year. Full basement—all modern, Attractive spacious lot in N. Minneapolis suburb. Take over GI loan—easy terms, balance at 4½%. Would consider trading any type of property but prefer selling. 549-3B

Businesses

Locker plant, 311 lockers, slaughtering and processing. Curing arranged. Owner retiring. Sell stock and equipment, rent bldg. Lutheran trade area. 2 Lutheran churches in city. W S. Dak. 549-4C

A going business in S Minn., handling groceries, fruits - vegetables, meats, notions. Grocery franchise, interest in 15-ton freight truck, interest in merchants egg association. Self service; new fixtures, clean stock. Large, new Lutheran church, new public school. 549-5C

Following businesses for sale in N Ia. town: Hardware store (new cement block bldg. and fixtures for rent); Allis-Chalmers-Oliver Implement Store; M-M Farm Implement Store with 5-yr-old home in connection; Lumber Co. Fine farming area. Large ELC church and good school. Water and sewer. 549-6C

FOR RENT

240-acre farm in SE Minn. on 50-50 basis. Would consider reliable couple on salary plus bonus, with opportunity of going on shares later. Modern house. Close to ELC church. School bus by door. 549-7A

2 sleeping rooms for either young man or woman in N Minneapolis. Close to busline and churches. 549-7B

Unfurnished, new 3 room apt. for rent. Off Cent. Ave. NE Minneapolis. Private tiled bath. Close to the U of Minn. and ½ blk to bus. Available now. 549-8B

WANTED TO RENT

Young Lutheran couple with 2 small children desires home or apartment from April 1-Sept. 1 or 15th in Minneapolis or St. Paul near Mpls campus or near one of Twin City hospitals. Husband doing graduate work, wife R.N. and intends to work. 549-9B

HELP WANTED

Matron-nurse for church home for aged in NW Minn. New modern home with pop. of 65. Excellent living qtrs and working conditions. 549-10F

Housekeeper on farm for one adult. Age 30-45. No objections to one child. SW Minn. 549-11F

Woman for homemaking for father and 2 children, ages 8 and 2. Live in. Evenings and weekends free if desired. S. Mpls. 549-12F

Secretary-receptionist-bookkeeper in office of Lutheran school in Los Angeles, Calif. 549-13F

Positions open for the 1958-59 year at ELC Academy in S. Dak.: principal, dean of boys, ass't coach, teacher of social sciences, director of public relations and/or field man. 549-14G

Instrumental and vocal music teacher wanted for 1958-59 in Lutheran community in NC Ia. 549-15G

Woman to care for an elderly lady in a nice, modern home in S Minn. city. To live in. 549-16F

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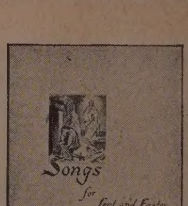

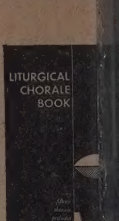

Vocal

SOLOS FOR THE CHURCH YEAR

24 easy to medium songs for high voice, including O Lamb of God — Jerusalem — Rise Up My Heart — Song of Penitence — What Was Thy Transgression? — Humbly I Adore Thee. $2.00

SONGS FOR LENT AND EASTER

Simple, beautiful, medium voice solos; many of them simple enough for unison children's voices. 18 songs including Lamb of God — O Sacred Head — Easter Morning, Joyous Dawning — Wondrous Love — Christ Hath Arisen — I Know That My Redeemer Liveth — God So Loved the World. Compiled and arranged by Marie Pooler. $1.75

EVERYBODY'S FAVORITE SACRED SONGS

53 well-known songs for various voices, including Mozart's Alleluiah — Calvary — Jesu, Joy of Man's Desiring — The Cross of Calvary — Eye Hath Not Seen — Jerusalem — O Divine Redeemer — There Is a Green Hill Far Away. $1.50

TWELVE SONGS BY J. S. BACH

Arranged for solo, duet, or children's choir, unison or two-part. Includes Rise Up, My Soul, in Gladness — Jesus, Who Salvation Gave Us — Now Does the Deep Distress — Thou By Whom All Love Is Kindled. 80c

FAVORITE SACRED SOLOS

12 selections for medium voice; simple, beautiful arrangements by Oscar and Gertrude Boe Overby. Includes Beautiful Savior — Our Christ — Gethsemane — The Host in White — Lost in the Night. For home, church, or program. $1.00

SCHIRMER'S FAVORITE SACRED DUETS FOR VARIOUS VOICES

15 duets arranged for various combinations, including Crucifix — Hosanna — How Beautiful Upon the Mountains — I Walked Today Where Jesus Walked — O Divine Redeemer. $2.00

Piano

EASTER MUSIC FOR THE PIANO

Christ the Lord Is Risen Today — Calvary — God So
World — Hallelujah Chorus — He Shall Feed His
Holy City — Hosanna — Open the Gates — The Pal
Is a Green Hill Far Away. Grade 3.

Organ

SIX CONTEMPLATIONS FOR ORGAN

Improvisations on Familiar Hymns by John Duro; Brea
Bread of Life — Into the Woods My Master Went —
Redeemed — Bread of the World — Go to Dark Geth
Blest Feast of Love. Easy to Medium — Pipe and Hamm
trations.

LITURGICAL CHORALE BOOK

15 chorale preludes by A. W. Leupold, with the four-pa
of J. S. Bach. Includes Jesus, Priceless Treasure — Dear
One and All, Rejoice — O How Shall I Receive Thee
the Depths. Medium grade — Pipe and Hammond re

BELWIN ORGAN ALBUM, VOL. IV

22 selections for home and church, easy to medium,
Were You There? — Prelude to Parsifal — Easter Da
veig's Slumber Song — If Thou Art Near. Pipe and Hamm
istrations.

ORGAN COMPOSITIONS, VOL. I

F. Melius Christiansen's choral works adapted for org
Winston Cassler, medium grade. Includes O Sacred
Beautiful Saviour — O Darkest Woe! — Hosanna — Lam
— Lord of Spirits — My God, How Wonderful — Buil
Rock. Pipe and Hammond registrations.

Write for additional listings of vocal, organ, piano, or choral music.

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